MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

MOST REV. DR. RYAN,

ARCHBISHOP OF PHILADELPHIA.

MOST REV. DR. KAIN,

ARCHBISHOP OF ST. LOUIS.

1903:

PRESS OF ST. JOSEPH'S INDUSTRIAL SCHOOL FOR COLORED BOYS,

CLAYTON, DELAWARE.

AN APPEAL

In Behalf of the Negro and Indian Missions in the United States.

Dear Fathers and Brothers in Our Lord:

In our letter in reference to the Annual Collection for Indian and Negro Missions for 1902, we made known the needs of those missions, calling particular attention to the Indian schools, which seemed to be in a well-nigh hopeless condition; we lamented the fact that the Annual Collection never had been what it should be, and that it appeared to be growing less year after year.

In view of the teachings of Faith; of the Decree of the Third Plenary Council of Baltimore; of our earnest appeals to pastors and people, this sad condition of affairs seemed inexplicable, and, with a feeling of humiliation and sorrow, we stated that we were loath to think that the missionary spirit—the Church's glory in every age—was departing from the Catholics of America.

It gives us much pleasure to be able to state now that the generous impulses of the Catholic American heart were not dead, but only sleeping; that they awoke at the call of our struggling missions, and, as a consequence, that the Lenten collection for 1902 was the largest we have ever received, exceeding that of the preceding year by over twenty-five thousand dollars. And what have been the results of this generous response?

1st.—The Negro Missions have been maintained and new work inaugurated, as may be seen in detail in the mission report sent to every priest in the United States. The Negro people appear to be most grateful for the presence of Sisters in the schools that have been established for the Christian education of their children.

2d.—The time was fast approaching when it would have been necessary to discontinue a number of Indian Mission schools. But the generous collection of 1902 enabled us to extend the helping hand to the Bureau of Catholic Indian Missions, thus enabling the Bureau to liquidate long standing debts of most of the schools, and give them at least an opportunity to exist. For this timely succor our Indian Missionaries have sent up a pæan of thanksgiving.

We avail ourselves of this opportunity to commend the

Bureau of Catholic Indian Missions. By unceasing effort it has secured many donations for the Indian schools, and when all seemed lost is succeeding, principally through the efforts of the Preservation Society, organized and managed by this Bureau, in arousing throughout the country an interest in the aboriginal American. Watching with a vigilant eye all legislation bearing upon Indian matters, it has helped to guard the interest of the Catholic Indians, while it has brought peace out of discord in many reservations, and secured from the Administration recognition of rights for Catholics that had long been ignored.

While the collections of last year were much larger than usual, we venture the opinion that not one layman or priest, not one parish or diocese is one bit poorer on account of it; indeed, it may be said safely that every contributor is richer, both temporally and spiritually, by reason of his charity to his black and to his red brother.

Some one has very forcibly said: "If the Catholics of the United States esteem the blessings of Faith and the salvation of souls so lightly as to neglect the pagan in their midst, the day will come when they themselves will lose the priceless boon of Faith"

The Church is forced to engage in a fierce combat with the emissaries of Protestantism and unbelief in her mission work among the Indians and the Negroes, and, strange as it may seem, this is especially true of the Indian and the Negro child. In this struggle our Missionaries—the Knights of Jesus Christ—must be sustained by the moral influence and the material contributions of the faithful.

Power, wealth, the spirit of the times, fanaticism and bigotry are all called upon to do service against us.

To cope with these adverse forces we must secure full religious and political rights for the Indians; we must provide support for their missionaries and maintain schools among them, paying especial attention to the schools, as they afford food, clothing and shelter to the greater number of our missionaries, and as the Indian needs above all things thorough Catholic training.

Among the Negroes we must foster Catholic education, and secure the services of efficient missionaries and teachers.

Protestants of every sect seem to find no difficulty whatever in raising funds for missionary purposes. Their contributions in the aggregate assume the proportions of the fabulous. Verifiable statistics of Methodist missionary endeavor prove that the Methodist Church in the United States raises for Home, Church and Foreign Missions $1,477,306. It raises $5,451.69 for every day in the year. For the perversion of our Catholic brethren of foreign birth—Italian, Spanish, Bohemian, Hungarian, etc.—it raises $89,943 annually. (The Methodist Year Book, 1902.) The Baptist Church, in 1901, raised for State, Home and Foreign Missions $1,220,603.06. (The American Baptist Year Book, 1901.) The Presbyterian Church (minutes of the Gen-

eral Assembly, etc., 1901) raised for Home and Foreign Missions $2,159,598, not including $144,695 for work among the Negroes.

The Presbyterians paid in one year $60,000 for missionary purposes in New Mexico alone. In other words, this one sect has contributed almost as much for mission purposes in one single territory as all the Catholics together have ordinarily contributed, not for one territory alone, but for the whole Union. All the Protestant sects, taken together, spend annually in Arizona and New Mexico alone the grand sum of $200,000. And to what purpose? Most of this money is used to establish and support Protestant missions and Protestant schools among the Catholic Pueblo Indians and the Catholic Mexicans, to rob these poor people of their faith and their religion, and to plant the standard of heresy permanently in these ancient but hitherto financially neglected missions.

Protestants ask for millions and obtain them. We are greater in numbers, and although we are poorer in worldly wealth, should not our zeal and love for the true faith be as great as theirs is for their erroneous creeds? We do not believe that the clergy and laity of this country will allow our Indian missions to be destroyed at the nod of bigots, or our Negro work to languish for want of encouragement.

Parish and diocesan needs cannot justly be pleaded as a reason for lack of generosity to the missions, any more than a man who owes two debts could be relieved of the duty of paying one because he had paid the other. If the people give liberally to the missions, they will be more generous to their parish churches, because turning a deaf ear to worthy appeals dries up the fountains of the heart and renders it callous even to urgent calls of domestic charity, while frequent and generous alms giving begets the *habit* of contributing to all good works, and brings down upon the giver the lavish benedictions of God. "He that hath mercy on the poor lendeth to the Lord: and He will repay him." (Prov. xix, 17.) "And with what measure you mete, it shall be measured to you again." (Matt. vii, 2.) "The pot of meal shall not waste, nor the cruse of oil be diminished." (3 Kings, xvii, 14.)

Let the Collection for 1903 be even a more generous one than that of last year! We entreat the loyal priests of the United States, through the mercy of Christ, to instruct their people on the duty of supporting the missions and to stir them up to generous giving. In the person of the Indian and the Negro they are ministering to the wants of Jesus Christ Himself, and are strengthening their own claim to happiness.

"Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: Naked,

and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matt. xxv, 34-40.) Faithfully yours in Our Lord,

JAMES CARDINAL GIBBONS, *Archbishop of Baltimore*,
P. J. RYAN, D. D., *Archbishop of Philadelphia*,
J. J. KAIN, D. D., *Archbishop of St. Louis*,

The Commission for the Catholic Missions among the Negroes and Indians.

P. S.—The Commission respectfully submits to the judgment of each Ordinary the commendation that this appeal be read in all the churches on the Sunday before taking the collection.

Mission Work Among the Negroes & Indians

FINANCIAL STATEMENT

FROM JANUARY 1, TO DECEMBER 31, 1903.

RECEIVED FROM COLLECTIONS OF 1902.

Archdiocese of	Baltimore	$ 3100 00
"	" Boston	10,000 00
"	" Chicago	1500 00
"	" Cincinnati	3533 00
"	" Dubuque	2093 34
"	" Milwaukee	1583 24
"	" New Orleans	895 35
"	" New York	5170 00
"	" Oregon City	25 00
"	" Philadelphia	7653 83
"	" St. Louis	2756 20
"	" St. Paul	1600 00
"	" San Francisco	1000 00
"	" Santa Fé	41 30
Diocese "	Albany	700 00
"	" Alton	617 14
"	" Altoona	560 10
"	" Belleville	526 50
"	" Boise	56 15
"	" Brooklyn	4030 00
"	" Buffalo	1009 21
"	" Burlington	335 00
"	" Charleston	48 88
"	" Cleveland	2138 77
"	" Columbus	1491 00
"	" Concordia	209 02
"	" Covington	257 73
"	" Dallas	105 00
"	" Davenport	511 81
"	" Detroit	500 00
"	" " Bequest of late Jno. B. Mueller, Detroit, Mich.	685 50
"	" Duluth	214 50
"	" Erie	344 50
"	" Fargo	35 00
"	" Fort Wayne, through Ave Maria	54 50
"	" Fort Wayne	1988 05
"	" Galveston	154 75
"	" Grand Rapids	751 18
"	" Green Bay	1052 55
"	" Hartford	3775 12
"	" Helena	120 82
"	" Indianapolis	1350 39

Diocese of	Kansas City	270 00
"	" La Crosse	1139 84
"	" Leavenworth	296 64
"	" Lincoln	212 49
"	" " (collection of 1901)	204 27
"	" Little Rock	190 00
"	" Los Angeles	300 00
"	" Louisville	1023 42
"	" Manchester	904 25
"	" Marquette	409 77
"	" Mobile	196 59
"	" Nashville	64 75
"	" Natchez	91 40
"	" Natchitoches	57 00
"	" Nesqually (1901)	77 50
"	" " (1902)	392 00
"	" Newark	1246 93
"	" Ogdensburg	270 00
"	" Omaha	314 44
"	" Peoria	1782 47
"	" Pittsburg	2087 71
"	" Portland	500 00
"	" Providence	2267 31
"	" Richmond	225 00
"	" Rochester	774 41
"	" " (collection of 1899)	650 02
"	" Sacramento	175 00
"	" St. Augustine	77 72
"	" St. Cloud	600 00
"	" St. Joseph	184 50
"	" Salt Lake	25 00
"	" San Antonio	320 98
"	" Savannah	126 60
"	" Scranton	1500 00
"	" Springfield	2106 27
"	" Syracuse	575 00
"	" Trenton	400 00
"	" Tucson	49 73
"	" Vancouver	55 00
"	" Wheeling	351 14
"	" Wichita	169 50
"	" Wilmington	269 87
"	" Winona	676 68
Vicariate "	Brownsville	59 00
"	" Indian Territory	208 46
"	" North Carolina	47 99
Prefecture "	Alaska	20 00
		$88.521 08

Special Contributions, and collections taken up, for Indian Schools:		
Through Washington Bureau	$23,100 00	
" appeal of Rev. Dr. Ganns	6,000 00	
In Archdiocese of Cincinnati	167 06	
In Diocese of Green Bay and other Dioceses	1,302 40	
		30,569 40
Interest on deposit		597 47
Total amount of collection of 1902		$119,687 95
Balance on hand January 1st, 1902		2,146 34
Total		$121,834 29

DISBURSEMENTS FOR 1902:

Archdiocese of Baltimore	$ 3325 00
" " Chicago	500 00
" " Cincinnati	1500 00
" " New Orleans	2500 00
" " New York	1500 00
" " Oregon City	1200 00
" " Philadelphia	1200 00
" " Santa Fé	750 00
" " San Francisco	500 00
" " St. Louis	700 00
" " St. Paul	400 00
Diocese " Boise City	1000 00
" " Charleston	1200 00
" " Covington	600 00
" " Dallas	600 00
" " Duluth	500 00
" " Fargo	500 00
" " Galveston	1200 00
" " Grand Rapids	600 00
" " Green Bay	400 00
" " Helena	1000 00
" " Indianapolis	300 00
" " La Crosse	600 00
" " Lead	600 00
" " Leavenworth	1000 00
" " Little Rock	1500 00
" " Louisville	1600 00
" " Marquette	600 00
" " Mobile	1000 00
" " Monterey and Los Angeles	750 00
" " Nashville	1000 00
" " Natchez	1700 00
" " Natchitoches	900 00
" " Nesqually	500 00
" " Ogdensburg	100 00
" " Omaha	150 00

Diocese of Pittsburg		600 00
" " Richmond		1400 00
" " St. Augustine		2500 00
" " San Antonio		1000 00
" " Savannah		750 00
" " Sioux Falls		200 00
" " Tucson		750 00
" " Vancouver		1000 00
" " Wilmington		1000 00
Vicariate of Brownsville		1000 00
" " Indian Territory		600 00
" " North Carolina		1200 00
Prefecture " Alaska		1800 00
St. Joseph's Seminary, Baltimore, for the formation of Priests, devoted to Missions among the Colored People		5000 00
Catholic Indian Bureau, office expenses		4500 00
EXPENSES :—		
Secretary		250 00
Pamphlets, etc., of the Negro and Indian Missions, sent to all priests in the United States, and other printing and expenses		435 75
Transfers to the Catholic Indian Bureau for Indian Schools :—		
Balance of January 1st	$ 2,146 34	
Contributions during 1902	30,569 40	
Additional Transfers	24,960 00	
		57,675 74
		115,636 49
Balance January 1st, 1903, appropriated for Catholic Indian Schools		6,197 80

The different dioceses, prefectures, and vicariates would stand in the following order, if the amounts contributed by them in 1902, as shown below, were considered in proportion to their Catholic population, according to the statistics in the "Catholic Directory" of that year. The list begins with the diocese giving the highest proportionate amount.

Fort Wayne	$2042 55	Lincoln	212 49
Columbus	1491 00	Rochester	774 41
Little Rock	190 00	Davenport	511 81
Cincinnati	3533 00	St. Paul	1600 00
Boston	10 000 00	Duluth	214 50
Peoria	1782 47	Grand Rapids	751 18
St. Cloud	600 85	Milwaukee	1583 24
Wheeling	351 14	Detroit	1185 00
Hartford	3775 12	Savannah	126 60
Dubuque	2093 34	Kansas City	270 00
Winona	676 68	Buffalo	1009 21
Alaska	20 00	Burlington	335 00
Indianapolis	1350 39	Marquette	409 77
Altoona	560 10	Charleston	48 88
Baltimore	3100 00	Boise City	56 15
St. Louis	2756 20	Los Angeles	300 00
Philadelphia	7678 83	Erie	344 50
La Crosse	1139 84	Trenton	400 00
St. Augustine	77 72	Covington	257 73
Belleville	526 50	Sacramento	175 00
North Carolina	47 99	Portland	500 00
Wilmington	269 87	Albany	700 00
Louisville	1023 42	Omaha	314 44
Indian Territory	208 46	Natchez	91 40
Scranton	1500 00	San Francisco	1000 00
Concordia	209 02	Dallas	105 00
Leavenworth	296 64	New York	5170 00
St. Joseph	184 50	Newark	1246 93
Manchester	904 25	San Antonio	320 98
Mobile	196 59	Galveston	154 75
Springfield	2106 27	Ogdensburg	270 00
Green Bay	1052 55	Santa Fé	41 30
Pittsburg	2087 71	Salt Lake City	25 00
Richmond	225 00	New Orleans	895 35
Providence	2267 31	Nashville	64 75
Alton	617 14	Helena	120 82
Syracuse	575 00	Chicago	1500 00
Brooklyn	4 30 00	Natchitoches	57 00
Cleveland	2138 78	Fargo	35 00
Wichita	169 50	Tucson	49 73
Nesqually	322 00	Brownsville	59 00

If we consider only the Lenten collection ($500 00) of the diocese of Detroit, its place would be between dioceses of Santa Fé and New Orleans

If the special collections taken up in the diocese of Philadelphia, as they appear under "Receipts" of Financial Statement, are taken into consideration, Philadelphia would stand at the head of the list. The per capita from Philadelphia is 2.94-100c

BUREAU OF

Catholic Indian Missions,

FINANCIAL STATEMENT

From January 1 to December 31, 1902.

RECEIPTS:

Mother Katharine Drexel	$ 83,827 48	
*Transfer from Negro and Indian Missions	31,606 34	
Archdiocese of Cincinnati	167 00	
Diocese of Green Bay	1,302 40	
Washington Bureau	29,000 00	
Stamped checks redeemed	4 42	
Rental Odanah School Building	100 00	
Interest on deposit	42 35	
		$146,049 99
Balance on hand January 1, 1902		3,750 00
Total		$149,799 99

DISBURSEMENTS.

Indian Schools	$138,479 48	
Insurance Premiums	597 50	
Washington Bureau Expense	4,500 00	
Other Office Expenses	50 00	
		$143,626 98
Balance on hand January 1, 1903		6,173 01

*This amount includes $4500 for Bureau Expenses for 1902–03.

From October 19, 1898, to December 31, 1902, Mother Katharine Drexel contributed for the support of the Indian Schools through the Washington Bureau of the Catholic Indian Mission $314,924 35. This expenditure was necessary, partially to make up for the withdrawn Government appropriations.

Negro Mission Work.

BALTIMORE.

Besides St. Joseph's Seminary and the Epiphany Apostolic College, conducted by priests of the Society of St. Joseph, to train ecclesiastics for the Negro Mission work, there are five flourishing congregations with three parish schools, exclusively for colored people, and six institutions for special needs of members of the same race. Two large parishes in Washington are in charge of five priests of the diocesan clergy, and five priests of the Congregation of St. Joseph attend to the spiritual wants of the colored people of these parishes in Baltimore. There are besides large numbers of colored people in all the parishes of Southern Maryland, who attend the same churches as the whites and are ministered to by the same priests. In St. Cyprian's parish, Washington, there is a parish school in which 272 children are taught by colored Oblate Sisters, and an academy conducted by the same Sisters with 20 pupils. In the schools of St. Francis Xavier and St. Peter Claver, Baltimore, there are 325 children. Fifty girls are trained for useful employments in St. Peter Claver's Industrial School. There are 52 pupils and 84 orphans in the Convent school and orphanage of St. Francis' Colored Oblates. St. Elizabeth's Home for Colored Infants takes care of 90 little ones and 51 inmates find refuge in the House of the Good Shepherd. There is also a school and home for colored deaf mutes.

CHARLESTON.

The report of Bishop Northrop shows some good work has been accomplished in his diocese. He states that St. Peter's School has been placed in charge of four Sisters of Mercy of this diocese. The former school-house had to be thoroughly remodeled and fitted up for their residence. St. Paul's Hall has been overhauled and arranged for school-rooms. A new school was opened in connection with the Immaculate Conception Church, and placed in charge of a lay teacher. This school has been quite a success, and with sufficient financial aid he hopes it will prove permanent. St. Peter's school lately placed in charge of the Sisters of Mercy has also proved a grand success. Besides the Catholic children, many Protestant parents have sought admission for their children. The parents urgently ask admission for their children and are willing to buy catechisms and have their children study them. Many of the parents are very poor and books have to be given to their children free. The money used in fitting up the convent and school building was generously given by Mother Drexel, from whom the convent takes its name.

CHICAGO.

Bishop Muldoon says: "There is nothing to add to the statements of former years. The city is so large and the colored population so scattered, that only a small percentage of the colored Catholics attend the services of the church for colored

Catholics. It is not an easy matter to say what might be done under such circumstances for the improvement in the religious conditions of the colored people. For the most part they are poor, and the support of the church is principally derived from the white people who attend it. In the course of time it may be possible to erect a school."

CINCINNATI.

The report of the Chancellor of this diocese, approved by Archbishop Elder, is very gratifying. Among other things he says: "The number of Negro children under the care of the Archbishop is increasing every year. To take one instance alone—that of Carthage. Within a comparatively short period, the number of colored children, under the Sisters' charge, has advanced from one hundred and eighty to about two hundred and twenty-five." He also speaks of the crippled condition of the Colored Church in the city due to lack of funds.

COVINGTON.

No special observations noted on the report.

DALLAS.

The report of Bishop Dunne is substantially encouraging. He writes that "The Jesuits and others, under the direction of Very Rev. Father Pinto, are furthering the work with unflagging zeal. The Mexican parochial school is crowded. The Fathers have not been able to open the upper story of the school, which has been built for some time, through lack of funds. The struggle to maintain the work in its present efficiency grows greater each day. On the one hand there is every evidence of a non-Catholic missionary work well supported, whereas we, on the other, have an up-hill fight against ever recurring and daily difficulties. The help given us is quite meagre." The Bishop goes on to speak of a small church which has been finished in El Paso. He hopes "to be able to gather together the few scattered Catholics in this settlement and make them the beginning of a congregation.

GALVESTON.

The report of Bishop Gallagher shows some real good has been accomplished. He says: "We are still encouraged in the work of evangelizing the colored people, not on account of the number converted to the Faith, which has not been as great as we hoped for, but because of the general good influence of our efforts for their welfare, in removing prejudice and making them better disposed towards the Church. So that quite a number desire the services of a priest when they are in danger of death."

LEAVENWORTH.

Bishop Fink reports that little progress has been made owing to the lack ef means. He says: "I have to care for about 60 orphan boys, a colony of colored Sisters, a parish school of over 50, and again the school in the Orphanage of about the same number, and support at least one priest exclusively engaged in evangelizing our Negro population. Our

Catholic population does not show much of an increase, owing to the fact that the colored as well as the white population feel themselves compelled to seek a livelihood in other parts of the country. We are badly in need of a chapel in the colored orphanage, as we are still using a portion of a corridor in the second story as the chapel. Our larger colored boys should be taught trades, but we have no means of engaging in such branches at present. I earnestly and confidently recommend our work among the Negroes to the kind consideration of the Venerable Commission."

LITTLE ROCK.

Bishop Fitzgerald approved the report of Father Lucey, the pastor of St. Joseph's Church, Pine Bluff. The latter points with pride to the bright prospects of the colored schools, which indeed is a subject worthy of special notice, when one sees the feeling of the Whites against the Negroes of this section. "In Pocahontas and Jonesboro, when about to erect schools for the colored children, the rector received anonymous letters, threatening arson," should he establish them. The Sisters at Pocahontas and Jonesboro are doing good work for the colored people. Their latest enterprise in behalf of the poor Negroes is an hospital. In the Colored Industrial Institute at Pine Bluff taught by the Colored Sisters of the Holy Family, the cooking and sewing departments are the best attended. This institution continues to grow each year in a way that inspires the pastor and the Sisters with great hope of its ultimate success among the Negroes in that part of Arkansas.

LOUISVILLE.

Bishop McCloskey in his report says: "That if we can still hold our own we will be doing well." He speaks in praise of the pastor of St. Augustine's Church for his very evident and effective work among the colored population of the city. There are six special schools for colored children within the diocesan limits conducted by several orders of the Catholic Sisterhood.

MOBILE.

The report from the Rt. Rev Bishop of Mobile shows that progress is being made in his diocese. A new church is this year being built in Mobile for the colored people, and provision is also being made for the Franciscan Sisters, who are going there to undertake the work among the colored people of the city. Rt. Rev Bishop Allen is deeply interested in the work, and no doubt the progressive movement inaugurated will continue to grow. The City Hospital, Mobile, and St. Vincent's Hospital, Birmingham, have large colored wards, and the number of baptisms there is great every year. In Montgomery the Sisters of Charity are erecting a large hospital, where colored patients will be received next year.

NASHVILLE.

Bishop Byrne, in his report, says: "The work of evangelizing our poor colored people is now an established reality, with results and prospects far beyond our most sanguine expectations.

The Church of the Holy Family, which we had the happiness to dedicate on the feast of Sts. Peter and Paul, has a bright and glorious future of usefulness before it. Our next care will be the establishment of an Industrial School." The Bishop has felt justified, by the great good that can be accomplished, of assuming a large debt which must be paid during the next five years. Continuing he says: "It could be through no other than the intervention of Divine Providence that we have overcome the difficulties and accomplished the undertakings of the past year. We have now the finest Colored Catholic Church in the South, with the prospects of having a congregation, within the next few years second to none in the South." He makes an appeal to the Venerable Commission for material help in his pressing need.

NATCHEZ.

Bishop Heslin of Natchez, writes: "There has been a noticeable increase in the Colored Catholic population of this city. The report from the outstanding missions is about the same The Bishop bestows great encomiums on the Sisters who have charge of the school, as it is due to their unremitting zeal that some success among the colored children has been attained. These Sisters have to contend with a special difficulty, as the children are kept at home by their parents for mercenary purposes."

NATCHITOCHES.

"Our colored schools," writes Bishop Durier, "are solid institutions; they are here to stay. Founded sixteen years ago and supported by the Commission, they are bound to live as long as the Commission itself" Continuing he says: "In spite of the excitation among Whites and Negroes, who are like cats and dogs which are ever growling with one another—and would to God they were satisfied with growling!—the colored missions not only hold their own but show a decided increase."

NEW ORLEANS.

In the Archdiocese of New Orleans great good is being done among the Negroes During the past year 3481 souls have been admitted through holy baptism into the fold of Christ. There are two churches in the archdiocese for Colored Catholics alone, and thirty-two schools. In these schools, efficiently conducted by Sisters of various Orders, there is a total attendance of 1943 pupils. Besides there are several institutions for Colored Catholics in the archdiocese. In a word very much good is being accomplished within the limits of the archdiocese, over which Archbishop Chapelle has jurisdiction.

NEW YORK AND BAHAMA ISLANDS.

There are over sixty thousand colored people within the New York Archdiocese, and of these more than three thousand are Catholics. In New York City there is a home for destitute colored children, in charge of the "Mission of the Immaculate Virgin." In Rye, N. Y., the Franciscan Sisters have about one hundred and fifty children. Two secular priests, residing in the

Borough of Manhattan, are engaged in the work of evangelizing the colored people. "A Lodging House and Refuge" for colored girls out of employment, especially for the girls who have been trained in the Home at Rye, will be erected on a property lately bought for that purpose. The pastor, Rev. John E. Burke, makes a strong appeal for funds, alleging that "This Refuge will save many souls and will be a haven for the many transients from the South and the West Indies, who are exposed to great dangers in the colored lodging houses of our city."

BAHAMA ISLANDS:—The Rev. Chrysostom Schreiner, writing from Nassau in the Bahamas, gives a report of missionary work, substantially the same as in the preceding year. Far more than his annual allotment is necessary to overcome the great drawbacks of this mission. The difficulties are many and the discouragements great, but all could in a great measure be mitigated by a greater supply of pecuniary means and helps.

NORTH CAROLINA.

Right Rev. Bishop Haid reports that the missionaries have had during the past year to contend with greater difficulties, owing to "an almost total failure of crops." Naturally their main source of living was materially affected, and the missionaries were badly handicapped for want of the necessary revenues and moneys with which to meet expenses. The Bishop petitions the Commission for a larger allocation this year for the purpose of liquidating those liabilities which the failure of the crops rendered the missionaries unable to meet.

PHILADELPHIA.

The following good tidings come from the Rev. James Nolan, with the endorsement of Archbishop Ryan: "It will doubtless be gratifying to the Venerable Members of the Commission to know that the colored mission in this city is giving very satisfactory results. It is, above all, from our Catholic schools that I expect the greatest ultimate success. The children are carefully trained by the Sisters, their numbers are even increasing, those of Catholic parents, needless to say, are held fast in the faith, in the only means we have of saving the children of careless Catholic parents and the influence we have obtained over Protestant children, who frequent our schools, is really wonderful. It is especially in behalf of our schools that I appeal this year for aid."

PITTSBURG.

The following extract is taken from the letter of the Rev. Michael M. Ward, C. S. S. P., which has the endorsement of Bishop Phelan: "The prospects of the work are good. The harvest among the colored people in Pittsburg is ripe. There are thousands of them on the very threshold of the Catholic Church. All they need is a little instruction, but the difficulty always has been and is still to get them for instruction. This difficulty can only be overcome by constant perseverance. We expect an increase in the school attendance this year, and if last year's average was not as high as that of the preceding year we

must attribute the decrease to the long and severe winter, no doubt, but also and principally to the fact that we were obliged to be more exact in accepting children who had been at other schools."

RICHMOND.

The report of Bishop Van de Vyver is quite encouraging. He states that two industrial schools at Rock Castle, one for boys and the other for girls, are full to their utmost capacity, and the pupils really trained to be apostles of the industrial life. At Norfolk a good feature is that the pupils of both schools pay a monthly tuition fee. Columbia, though a modest mission, is full of promise. At Jarrett not promises, but the solid conversions of well-to-do families can be pointed out. Richmond shows a good number of conversions; many applied for instructions, but only those really true and staunch were admitted to the church. "The mission is full of vitality, and we beg your Venerable Commission to stand by us now, so we can clinch this work, allowing us the usual allowance, or even more, as you will see that twice the amount could be only too readily utilized."

ST. AUGUSTINE.

No special observations noted in the report of Bishop Kenney.

ST. LOUIS.

Since the last report from Archbishop Kain one hundred and twenty-four (124) of the colored population of this diocese, one hundred and twenty of whom were adults, were converted to Catholicism. Each year the progress of missionary work among the Negroes is encouraging. Under the circumstances and difficulties the Archbishop feels satisfied that good headway made each year will tell for greater and more far-reaching good results.

ST. PAUL.

From Archbishop Ireland's report we quote as follows: "During the past year a residence was purchased near the church for colored people. Heretofore, the pastor in charge of this congregation has been given rooms in the Archbishop's residence. This arrangement was unavoidable owing to pecuniary conditions of things. Experience has taught the missionary in charge that in order to accomplish good work among the colored people, one must live near them. This change has therefore been found beneficial, and the prospects for the future are very encouraging."

SAN ANTONIO.

The report of Father Dumoulin, which has the endorsement of Bishop Forest, is almost the same as the one of last year. Nearly the same number of baptisms and conversions took place as in the preceding year. Father Dumoulin makes an appeal for funds for his "Home for Negroes," at East End, San Antonio. In this section the Negroes are very numerous, bigotry and freemasonry is rife, and almost no help is given by the white people. The good pastor has to rely almost exclu-

sively on the allocation of the Venerable Commission to carry out the wolk of caring for the poor Negroes.

SAVANNAH.

Bishop Keiley, in his report, makes a strong appeal for help in missionary work among the Negroes of the South, to the secular clergy, especially of his own diocese. He believes that when this branch of our ecclesiastical forces can take hold of the work with real interest and zeal, there will be some hope of a religious development in this people. Among other things he says: "The outlook is sufficiently gloomy under the best of circumstances. The Negro is not, as is usually supposed, naturally of a religious turn of mind. He is extremely superstitious, but as for religion as an influence in his life, he knows little. Church membership does not affect his private character." The Bishop is of the opinion, however, that "many of the absurd ideas about the Church which have been implanted in the Negro by Protestant teachers are gradually being dissipated." In this diocese there are two special schools for colored children, one St. Benedict's Free School, in Savannah; the other, the Industrial School of St. Benedict the Moor, in Augusta. There is also in Savannah The St. Francis Home for Colored People, conducted by the Sisters of St. Francis.

WILMINGTON.

In this city the Catholics have a real centre of influence among the Southern colored population. There is not to be sure a very large congregation of colored people in this diocese, but in St. Joseph's Home for Colored Orphan Boys and St. Joseph's Industrial School for Colored Orphans, and a growing population of more than 300 adults, there is the nucleus of a congregation which the education of these young children is sure to produce. The Franciscan Sisters are in charge of these two institutions, with the Josephite Fathers for directors. These orphans are sent here from other dioceses as well as from Wilmington, but the expense is borne to a great extent by the diocese. This is done often with great difficulty, owing to the fact that the home orphanage for white children must be maintained also. Rev. Father Nally has been assigned to special missionary work among the Negroes When the Bishop preaches to the colored population the service is attended by a great many Protestants. On Trinity Sunday of last year Father Nally presented a great many for confirmation. Many non-Catholics attend the schools, and much good is sure to result from this. With more means, indeed with much more means at his disposal, the Bishop is convinced that the Catholic influence would be far-reaching, and that "it could be extended out into the black districts of the Eastern Shore, where so many are sitting in darkness and in the shadow of death."

Indian Mission Work.

ALASKA.

"The Alaskan Mission of the Yukon finds itself solely in need of help," writes Rev. J. L. Lucchesi, S. J., "owing to a devastating plague, which in a short time has carried off one-half of the native population. The missionaries exerted themselves to their utmost, nursing the sick, assisting the dying, burying the dead, and distributing with an unsparing hand every means at command, leaving the mission exhausted and in a very crippled condition, struggling to keep on with its work and its schools. We cannot think of abandoning the field or of sending adrift the orphans whom the plague has left on our hands, but shall continue the work begun, confiding in God's Providence and trusting to your generosity."

BOISE CITY.

"For many years the Lapnai Indians have repeatedly and earnestly begged of me to build them a school," writes Bishop Glorieux. "Lack of means always prevented me from complying with their request. Last Fall I noticed they were becoming very lukewarm and the best remedy was to build a school. So I promised them to build the school in the Spring, which promise I will be able to carry out, thanks to Mother Katharine Drexel's assistance." The services of the Sisters of St. Joseph to teach have been secured.

BROWNSVILLE.

The situation in this vicariate seems to be most critical, as can be readily understood from the following report of Bishop Verdaguer: "Should I write what the Fathers down on the Rio Grande, and secular priests write me as to the condition of the missions, on account of no rain for a long, long time and of the hundreds of people going north to the Diocese of San Antonio to find work; of the thousands of cattle which die, of the suffering of many families, I would fill several pages at the risk of being suspected of exaggerating. Money and provisions had to be sent to the Mission of Roma, otherwise many would have starved. I was obliged to remove from the Mission of Hebbronville the priest and divide the mission between San Diego and Laredo, because he had to be entirely supported by me. Laredo, my residence (with only one room for me), the Pro-Cathedral Parish, has not made its expenses for the last ten months. I have been obliged to help it from what you have sent me. It is true the expenses have increased on account of the poor old parish priest, who is an invalid, needs medicine and a man to take care of him day and night; but even without those extra expenses we do not receive sufficient for my support and the support of the two priests. The Ursulines of Laredo, and the Sisters of Rio Grande City are very poor and will have to be helped. Chapels have to be built, and old ones repaired. The only hope is that the people seeing they cannot depend on rain are opening artesian wells, and in earnest they are studying means to irri-

gate the land with the water from the Rio Grande. The Fathers are working very hard, but there are so many preachers (Protestant) trying so hard to prevent the poor Mexicans."

DENVER.

Bishop Matz has a number of Indians in Colorado for whom he is trying to build a church so as to give them special means of attending divine service. The Bishop could put this church up at once were it not necessary to rebuild an Orphanage which burnt down last Spring. This, together with the fact that he has several churches in process of construction, has hitherto prevented him from giving to the Indians the spiritual help that they should receive.

DULUTH.

In the report of this diocese Right Rev. Bishop McGoldrick has sketched a condition of missionary work that cannot fail to appeal to Catholic hearts. Among other things he says: "It is by no means an easy task to visit the outstanding missions in Winter. The distance from Fort William to Beaver Bay is 200 miles. In Summer it is comparatively easy to reach this mission and the numerous others which dot the diocese. But in Winter the missionaries' only accessible means is to walk these distances with a small sled drawn by dogs bearing the luggage. In nearly every instance, the missionary has to furnish each station with what is necessary for the divine service. Therefore, he must carry along an altar stone, a missal, altar cards, cloths, bell, chalice, vestments, Gospel books, prayer books, cruets, candles, etc." The Bishop then describes one of the many small houses, which are little better than mere shacks, that are used by the priests for divine service. The joists and foundation logs of most of these houses are rotten and there is no money to repair them. In Winter they are little or no protection to the worshippers, the roofs being leaky and the chinks having long since dropped their fillings of clay and mortar. The simplicity and devotion of the poor Indians under these circumstances is as admirable as it is stimulating to the missionary.

GREEN BAY.

Bishop Messmer in his report gives no special points for observation

GRAND RAPIDS.

The Right Rev. Bishop of Grand Rapids sends a statement concerning the Missions at Petrosky and Harbor Springs, Mich. More than one-half of the Indians of Petrosky are Catholics. The Indians have six churches, to each of which a small number of converts are added every year. At Harbor Springs the entire Indian community, about 750 in number, is Catholic. In Petrosky there are two and in Harbor Springs three priests especially devoted to Indian Missions. The Missionaries at Petrosky complain that the "Indians are losing their farms, and are obliged to work in the woods. We cannot reach them." The entire report from this section is on the whole encouraging.

HELENA.

Missionary work in this diocese is in a healthy and flourish-

ing condition. Bishop Brondel gives an interesting sketch of one of his visits to an Indian tribe. "Last Summer," he says, "visiting them all, I have enjoyed much spiritual consolation. In one Mission, the Cheyenne at St Labre, we had a procession with the Blessed Sacrament. For the first time in my life I saw none but Indians in the procession, if we except the Bishop, priest and Sisters. The acolytes, boys, girls, men, women, all marching two by two, whilst I carried the Blessed Sacrament and was the leader in the singing: 'Tantum ergo, Sacramentum veneremur—' The silence of the country, the religious feeling, the tinkling of the bell, and the devotion of the savage people, all were inspiring." At St. Paul's one hundred converts from two different tribes received the Sacraments. The pastor of this flock is Father Mackin, to whose zeal and sacrifice is due the success of the work in these parts of the Indian lands.

INDIAN TERRITORY.

Bishop Meerschaert appealing for assistance writes: "You know of our many schools and Missions, of the many priests who need help, of the many students we have to provide for as the Missions are developing so rapidly. We do our utmost to keep up the work, but our scanty means are entirely inadequate. We sincerely hope that the future may bring relief and that some charitable soul may take a new interest in this most noble cause."

LA CROSSE.

The report of Bishop Schwebach shows that many improvements have to be made in churches and schools. He says: "It would be good if a new school were built at Courte Orielle, and the present building used for Sisters and a few Indian and white boarding children. The old church and school at Bayfield need a new roof and stone foundation, and the Indian Church at Bellanger settlement should be repaired. The total cost of these improvements would be $4,500. These improvements are absolutely necessary."

LEAD.

From the reports of the Missionaries under Bishop Stariha, of Lead, we give the following excerpt: "Our enrolment of students at St. Francis' Mission for the first quarter of last year was two hundred and thirty-one. Twenty-three more have since been added and more are expected. Fifteen have been taken by the Indian police back to the schools, where they had been last year; but I understand that the Honorable Commission would allow them to return to St. Francis, if their parents so wish it." Father Degmann, S J., of this Mission, was not able for want of room to accommodate all that made application to his school. There are three priests laboring at this Mission, one scholastic, ten lay-brothers and seventeen Sisters. These workers, as did others last Summer, suffer in their revenues by heavy frosts and lack of rain. That this school is in high favor is seen from the fact that it was easily filled, and that without any "canvassing" on the parts of the Fathers here engaged in the instruction of the Indian.

LOS ANGELES.

From Bishop Montgomery comes a report none too encouraging. He says: "The outlook is not promising. There is a very great activity among non-Catholics, among the Indians. They seem to have unlimited resources in money, women and preachers. They advertise thro' the press everything they do, which never fails to create a sympathy for the work, and this brings the needed money to carry on the work." In another part of his report, speaking of the only means which in his mind must be adopted to insure the life and existence of the Mission, he says: "To my mind, unless we have money to maintain a Missionary band that would visit these Indians regularly on the reservations, the Indians will be gradually lost to us. The few that attend our two schools count for but little. If we were able in money and teachers to have day-schools at the homes of the Indians in connection with the Missionary band, we could cope with the opposition. I do *not* believe we can long maintain even our present position in any other way." One does not wonder at the unfavorable outlook taken by the Bishop when it is remembered that of the four thousand Indians in the diocese, "very nearly all were originally old Mission Indians, and consequently Catholic in some sense."

MARQUETTE.

Of the fifteen hundred Indians within this diocese, Bishop Eis reports that more than one thousand are Catholics. The Indians have three special chapels built for themselves, one church and two schools. The Bishop makes a special appeal to the Commission for money with which to procure vestments for the chapels. One chapel has only a veil and a cope.

NATCHEZ.

In his Indian report Bishop Heslin says: "The Indians are at present in a rather unsettled state, owing to the efforts of the Davies Commission to get claims for the purpose of removing them to Indian Territory. The Carmelite Fathers and the Sisters of Mercy are doing their utmost to convert them. It is, however, difficult to instruct them. We are better able to provide for those near the Church and school, than for the scattered families who live at great distances from this centre."

NESQUALLY.

Out of the nine thousand Indians of the diocese more than four thousand are Catholics. There is every hope that of the number of those outside the pale of the Church, many more will be brought in before many years. Last year there were two hundred and eighteen children baptized and forty-seven adults. The Indians have for their exclusive use eighteen churches placed on the different reservations and near the army posts. They have also four special schools. Bishop O'Dea in his report says: "The Commission will be pleased to know that the religious status of the Catholic Indians of the State of Washington is as good as can be expected under the circumstances. What we have lost on the one side, we have gained on the other.

When the Sisters were obliged to abandon their flourishing school on the Julalip reservation, at the beginning of last year, we feared the worst for the souls of the children formerly under their care; but the Father in charge of the Mission labored most zealously to offset the danger that threatened them, and like the Good Shepherd has from that day lived almost continually in their midst." Speaking on one of their main difficulties he says: "In spite of the vigilance of the Missionary the enemy succeeded in sowing cockle in his fair field, by disseminating the doctrines of a species of Shakerism among the Indians. This new religion is made up of a queer mixture of Catholicism and Protestantism, and combines certain Catholic devotions and practices with sectarianism." The Bishop believes that "an application of a good dose of stringent legislation will most probably eradicate the evil." In another page of his report he gives us a glimpse of the difficulties that are sometimes met with by the Missionaries. "One of the Missionaries among the Indians informed me that he was obliged to spend the few dollars he possessed to help his poor people," and another was "obliged to sell his team to pay the teacher's salary." The Bishop hopes the Commission will give him a large allocation this year, out of which he hopes to rebuild the Church on the Julalip reservation, which was burned down last year.

OGDENSBURG.

No special observations are noted in the report from Ogdensburg

OMAHA.

Bishop Scannell in his reports appeals to the Commission to allow him something every year for the support and expenses of the priest who attends the only school in his diocese where there are Catholic Indian children, that is, the Government school at Genoa, Neb. The pupils and some Catholic teachers of this school are asking for Mass "on at least one Sunday in the month." The Bishop feels sure that if "the Commission comply with the request," he will be able to satisfy the poor children.

OREGON CITY.

The report of Archbishop Christie presents a rather gloomy outlook. From the letter of Rev. James Chianale, S. J., which has the endorsement of the Archbishop, we are able to quote the following: "The total number of children on this Reserve (the Umatilla Reservation) is about 260, of these 70 attend our school, 20 remain at home, and 127, half of which are baptized, and are fully destitute of spiritual care, attend the Government school. The reason the parents send their children to the Government schools is that these schools are fine buildings and are abundantly supplied with all necessary means, whilst our school is very poor, and buildings need repairing badly and other wants many. These wants are all known to the people, hence many whose faith is weak refuse to bring their children to us, and would rather bring them to the Government school, where infinite damage results to their souls, for thus they learn no catechism, no prayers, and make no first Communion. Father

Chianale concludes his report with these words: "If no effort is made to keep our Catholic schools well provided and up to the standard of Government schools, it is easy to see what will become of our Catholic children and of our Mission in a few years."

SAN FRANCISCO.

In the diocese of Archbishop Riordan there are eighteen hundred (1800) Indians. Out of this number it is most gratifying to note that ten hundred and thirty-five (1035) are Catholics. Each year there is a small increase in the number of baptisms. The Indians have four small churches and three schools.

SANTA FÉ.

In the Archdiocese of Santa Fé there are 13 churches for Indians. At Santa Fé there is a school for Indian children, where the average attendance is 130. This school is supported by Mother Drexel, and is taught by the Sisters of the Blessed Sacrament. Speaking of the Indian Missions, Most Rev. Archbishop Bourgade says: "We expect a great deal from the Franciscan Mission at St. Michael's, especially after the opening of the large boarding school now in the course of erection, which will be some time this Fall. The Franciscan Fathers have prepared and fitted themselves well for a good harvest among the Indians. They are about to issue in the Navajo dialect a grammar, dictionary and Bible history"

SIOUX FALLS.

The condition of Missionary work in this diocese is flourishing. Bishop O'Gorman says: "A year ago I inaugurated among our 7000 Catholic Indians in the State of South Dakota a work that has been productive of great good so far. I mean the work of catechists, 12 of whom are constantly in the field." The Indians in the matter of religion are a very simple people. They are overjoyed as long as they have a "black gown" in their midst. When the priest is obliged to leave to attend the wants of the other red brethren, they are satisfied in some measure by the catechist whom the priest leaves in his place. The Bishop respectfully calls the attention of the Venerable Commission to the first school in the Northwest dropped by the Government from the contract system, "some two or three years before that system ceased entirely throughout the Indian Missions." He believes this school deserves a place on the roll of the Commission just as much as the schools of Rosebud and Pine Ridge. He attributes its existence to the heroic efforts of Father Pino, aided by the generosity of Mother Drexel in a personal way.

TUCSON.

From Tucson, Bishop Granjon sends the following report: "There are 32,000 Indians within the diocese. Of these the number of Catholics is between 3000 and 4000. There are one church and five chapels situated on as many reservations, and there are several new chapel buildings. The Indians have three schools under the care of the Franciscan Fathers and the Sisters of St. Joseph. Four Missionaries are exclusively engaged in giving Missions to all the Indian tribes scattered throughout Arizona."